1: Karsten--244 (1916-18) 1935 Jivaro
264 (1928-29)

"About 8 o'clock the first meal of the day is taken. As a rule it consists of boiled manioc and boiled or roasted plantain, meat, or fish. This food is prepared by the women in the 'kitchen' (ekinturu) and is taken by them to the men's department, each kind of food on a special, big banana leaf. The leaves are placed on the floor and the men sit down on small benches to eat. The men and women generally eat separately, the former in the big ante-room (tangámasha), the women and children in the women's department."

12: Rivet--600 -601 (no date) 1907 Jívaro
116, 515, 302, 264

The hygenic operation finished [KS: morning infusion of guayusa], everyone washes, for the Jíbaro is clean, contrary to his brother of the sierra. As soon as he returns from the neighboring river, he makes his toilette in the house itself; he has the custom of putting water in his mouth, from which he spits it into his hands in order to wash his face and wet his hair; then he combs it carefully, for he likes to have his hair well-arranged and shiny. Then, while the women are preparing breakfast, he sets to work, either at the weaving of a garment, or the manufacture of his ornaments or his arms. At the end of about an hour the repast is ready: there are abundant piningas of chicha, some manioc and boiled bananas, and a piece of wild pig or of fish. After having [601] refreshed himself sufficiently, the Jíbaro paints his body and his teeth, puts on his customary ornaments, takes his lance, his blowgun or his gun, his little net, unties his dogs and for 4 1/2 or 5 hours in the morning hunts or goes to visit his friends in the neighborhood, during which time the women take their wicker back-baskets and armed with a little machete or a knife cultivate the surrounding land.

At 6 o'clock in the evening the Indian has always returned; one never meets him at night, normally. As soon as he gets back, his wives come in turn to present him with a bowl of chicha, which they stir with their hands before offering, and while the master drinks, they turn their heads, either because of respect, or out of habit.

18: Hermessen--444 (No date) 1917 Jivaro
116, 264

"Meals seemed to be going on at odd hours throughout the day. The only regular refection was the morning one, which was served at daybreak. The food, done up as an 'olla podrida,' or 'hot-pot,' and contained in a large earthenware caldron, was brought on by the women, who would then retire to eat with the children in their own part of the house. (24) Jíbaro table manners were of the kind made memorable by the feat of the ingenuous Little Jack Horner--but the Jíbaro pot might hold greater surprises than plums."

"24. Cf. Whiffen, op. cit., p. 135."

20: Dyott--168-169 (no date) 1926 Jivaro
116, 264, 521

"The noon-day meal went off very well. There was an abundance of food and plenty of nija-manchi to drink. [169] From start to finish there was not a lull in the conversation. It went on incessantly, everyone chattering away at once. The story of how the deer had been killed was repeated at least ten times, and on each occasion Kuashu would get up to show by action just what took place. The assembly roared with laughter, the women being just as interested in the event as anyone else, and Chingasso was regarded with envy for having been a witness to such exciting scenes."

26: Brüning--67 [2] (1902) 1928 Jívaro
116, 264, 515

I have been unable to observe whether the Indians stick to a certain timetable when they take their meals. The few times we visited one of their tambos, we were always served cold food out of one of the numerous pots. They seem to be familiar with the technique of "cooking in advance." Liquid food, for instance, a sort of soup, was served in shallow bowls (pinínge), and solid food was served on the large leaf of a plant, always accompanied by a small piece of salt. In one instance I found in the soup the coarsely cut leaves of the yucca plant: they were boiled with the soup. Liquid stuff is drunk directly out of the bowl. Solid food is brought to the mouth with the hands.

In their tambos they always keep pots with water. I have seen these pots hanging from the ceiling on a thick rope or placed on a trifurcated post that was rammed into the dirt. After each meal the Indian takes a mouthful of this water, rinses his mouth with it and forcefully squirts it over his hands.

726 /334 cont./
411 right hand, held close to the tip. By a slight, regular move-
714 ment of the right arm the long shaft, held horizontally, /335/
is set to swinging vertically in order to give the weapon steadi-
ness and force when it is suddenly thrust forward. Shield pressed
to shield, they fight man to man amidst loud war cries; each
tries to protect himself; each tries to discover a weakness of the
opponent, without overly exposing himself to the stones thrown
by the women and children. If a lance thrust hits its mark and
the enemy is wounded and turns to flight, the shield is thrown
726 away, for now it is a matter of getting the head. For this
302 reason the men wear long hair. The courageous warrior offers
[554] his conqueror the possibility of grabbing him by the hair. Long
[729] hair is therefore considered the mark of the warrior, of the
free man; women, children, and the few war captives must
727 cut their hair. If a head is captured, it is brought in triumph
[796] to the house, where the trophy undergoes proper preparation.
This is an important religious ceremony. The skin of the head
is taken off; eyes and mouth are sewed up; hot stones are put
in the sack of skin thus obtained, by means of which the skin
dries out and shrinks; smaller and smaller hot stones are used,
until the head, completely dried, is reduced to the size of a fist.
Such preparation, which the happy possessor must perform him-
[784] self, is said to take eight days. During this entire time he may
[264] use his hands for no other work and he must be fed like a child.

727 Once the trophy is ready, a great festival is arranged,
796 for which a special festival hall is erected; all the friends and
273 acquaintances help with the construction and bring hospitality
[574] gifts. The principal thing is the preparation of the intoxicating
[431] drink from the yuca root in order to spend days in senseless
drunkenness. The yuca is chewed by the women and left in large
containers to ferment. The drink thus obtained has a pleasant
taste at first, between almond milk and lemonade, but becomes
strong and intoxicating with increasing fermentation.

727 Friends from far and near gather for the festival, adorned
796 with bright feathers, with long earrings fashioned out of the shiny
[237] wing coverings of large beetles, with prettily plaited hats or,
[301]